

MAEUT : do you, who are associated ID the
worship of
ViSHNU,¹ driveaway, a§ warriors (scatter
their enemies),
our secret foes.

9. Adorable MARUTS come to our
sacrifice, so that
it may be prosperous: hear, undeterred by
Rdkshasas,
the invocation of EvAYiMARUT: abiding like
lofty
mountains in mid-heaven, do you, who are
profoundly
wise, be ever intolerant of the reviler.³

MANDALA VI.

ANUVAKA I.

ADHYIYA IV. (continued).

SUKT4 I. (I.)

The deity is A ONI ; the *Ilishi* fr BHAIUDWAJA, sou
of BRJ-
HASPATI, who is the *Rishi* of neurly the entire
Mandala; the
metre is *Trishtubh*.

1. Thou, AGNI, art the first of the
gods; a deity

¹ *Indra*, it is said, is here aoam

² This *Siikt.a* is more than ordinarily obscure,
abounding in
unusual words, and unconnected and un-
grammatical construc-
tions : thus the name of the *Rishi*, *Jfwty4niarut*,
remains un-
altered in its case termination, whatever may be
its syntactical
connection with the rest of the sentence: this
possibly has led
Professor Benfey to regard it as an epithet of the
Maruts m the
vocative singular, and 10 translate it *sturmtjoll*
Marut, but this
would not gc-t quit of the grammatical
incompatibility, as the
Marutsiire always designated in the plural, ex-
ceptwhen spoken
of as a */w/*, a troop or company ; moreover, there
is no authority
for giving to *Ecayd* the sense of stormy : *Sat/ana*
is sufficiently